

1-A-Day SCRIPTURE

**Scripture
and
Notes
for
Each
Day
of the
Year**

2nd Edition MAY

**By
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**A major aim of sharing these
One-A-Day Scripture
guidelines is to foster personal
studies, questions, and deeper
levels of thought.**

**As I pursue wisdom and
instruction from the Most
High, one hope is to
contribute insight, or at least
discussion, while keeping in
mind and encouraging the
understanding that
no human knows everything.**

Love-Light Press and Studios, 2025-2026

**One-A-Day
Scripture**

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Follow Your Heart?!



May 1

Mark 1:14,15

**“Kingdom of GOD
vs. Kingdom of
HEAVEN”**



14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, **15** And saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**

Let's think about
this passage for a
moment.

If the Kingdom of
God were “at hand”
when these words
were spoken by Jesus,
then is there still a
need for humans,
after that time, to
wait for the kingdom of
God? What does the
kingdom of God actually

mean and how is it ‘at hand’? Also, is the kingdom of **heaven** the same as the kingdom of **God**?

A parallel passage, Matthew 4:17, uses “kingdom of **God**” and “kingdom of heaven” interchangeably.

If “the kingdom of God” means the bodily manifestation of God

(or personification),
namely the prophesied
and long-awaited
Christ, then
Jesus may have been
saying, in essence, “The
one you have been
waiting for is here. I am
here. Now this is what
you need to do. Repent
and believe the gospel”.

He may have been
saying: I am the very

embodiment of the
godliness, holiness,
mercy, judgment,
truth, etc, for which you
have been waiting. So,
repent and believe the
gospel message.

The 1526 Tyndale says:
After that John was
taken/ Jesus came into
Galilee/ preaching the
gospel of the kingdom
of God/ and saying/ the

gospel is full come/
and the kingdom of God
is full at hand/
repent and believe
the gospel.

AKJV:
The **time** is fulfilled,
and the
kingdom of God
is at hand...

Tyndale:
The **gospel** is full come

and the
kingdom of God
is full at hand...

This is a passage for
those who want to
ponder deeply the
kingdom of God versus
the kingdom of Heaven.

May 2

Ephesians 1:4-5, 10-11

“Predestined?”



⁴ According as he hath
chosen us in him before
the foundation of the
world, that we should be
holy and without blame
before him in love:

⁵ Having predestinated
us unto the adoption of
children by Jesus Christ

**to himself, according
to the good pleasure
of his will,**

**10 That in the dispensation
of the fulness of times he
might gather together in
one all things in Christ,
both which are in heaven,
and which are on earth;
even in him:**

**11 In whom also we have
obtained an inheritance,
being **predestinated**
according to the purpose
of him who worketh all
things after the
counsel of his own will:**

We are “chosen”?
Yes, but chosen for
what? “That we
should be holy and
without blame
before him
in love.”

Are there some
who are given
an automatic
reserved seat on
that heaven-bound
train? Predestined,

as some use the
term, means, to
them, to have been
given a guaranteed
spot—no matter
what.

However, no one is
forced to receive the
inheritance and no
one is rejected who
comes to Christ
in humility and
sincerity. Everyone

has a chance.
Likewise, everyone
has a choice. Every
soul gets to decide
about their own
eternal destination.

An example which
may help to better
understand scriptural
predestination is to
see it as having a
reservation for a
room at the most

luxurious hotel ever.
Though the rate has
been paid, you can
still choose to check
in or you can decline
the reservation
altogether. There
is no mandate to
claim the stay.

That plainly applies
to clear-thinking
minds which are
mature enough to

decide about eternity.

This passage does not address those who may appear to not have the mental capacity to understand such options, including very young children. The fact of the matter is that we really just don't know everything—particularly about

things we can't
physically see to
prove or disprove.
So, we may take this
passage, as one of
many, which gives
us a glimpse and a
guideline, rather than
as a hard tenet for
what is so versus
what is not so.

As for
predestination, we

may accept what
we understand in
relation to our
responsibility
concerning
our own final
destination.

May 3

1 Corinthians 3:6, 7

“Not You, But God”



⁶ I have planted,
Apollos watered;
but God gave the increase.

⁷ So then neither is he
that planteth
any thing,
neither he that watereth;
but God that
giveth the increase.

One person planted,
but it's not about
that person.

Another person
watered, but
it's not about
that person either.

There is no room
for pride or people
praise because it
really is not
about people.

The passage says
that neither the one
who plants nor the
one who waters is,
A.N.Y.T.H.I.N.G—
“anything”!
So much for
self-esteem.

The focus should
be on God. One
does well by
planting.

Another does well
by watering, but it
is God who brings
about the growth.

The very words
tell us that it is
God who causes
the increase.

God is the force
or energy or
power that makes
just stuff, become

more than *just*
stuff. God brings the
life. When doing well,
remember, it's
not you, but God.

May 4

Romans 5:12

“Action. Result.”



Wherefore, as by
one man sin
entered into the
world, and death
by sin; and so
death passed upon
all men, for that
all have sinned:

Because of one man, sin
“entered into the world”.
Here, it says one man—
not Adam *and* Eve, and
not solely the deception
of Eve either. This single
verse says, by just “**one**
man”. That’s Adam.

It was “Adam’s
transgression” (verse
14) which brought
about sin.

And due to that, the sin which entered the world was passed on to all humankind. That is what is meant by, “all have sinned”.

Sin carries with it an involuntary generational penalty. We may not know the magnitude of that punishment. It is emotional grief. It is

physical pain. It is isolation from God, which is spiritual emptiness. It is toil, bowing, scraping, and biting. It's clawing to get afloat, to get on top, or to stay on top socially, emotionally, or financially. It is nerves in the teeth that cause oral aches and pains. It is horrific agony from

childbirth. It is worry
and fear. It is soul-
crushing hurt from the
loss of children, parents,
friends, or other loved
ones. Who knows the all
the facets of sin? We do
not know all about sin,
but many of us do know
there is *SOMETHING*
about this earth which
prevents us from total
bliss— regardless to our

individual situations.

Whether perpetually
downtrodden, sickly, or
poverty-stricken, or,
on the other extreme,
grossly wealthy and
so-called privileged,
or anywhere between
the two, at some point,
in this existence,
we realize that not
everything is 100%
perfect.

Whether spiritual death,
physical death, or both,
we exist in a sin-causing,
sin-resulting, sin-filled
world. But that's not the
end; it's only a part of
what is happening in this
realm.

This verse provides a
picture of cause and
effect. We may wish to
reconsider what we do
as we keep in mind

that actions have
consequences. Actions
always yield some
result—even if the
result is not visible.

May 5

2 Esdras 5:42-48

“All At Once?”



⁴² And he said unto me, I will liken my **judgment** unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

⁴³ So I answered and said, Couldst thou not **make** those that have been made, and be now, and that are for

to come, at once; that thou
mightest shew thy
judgment the sooner?
⁴⁴ Then answered he me, and
said, The creature may not
haste above the maker;
neither may the world hold
them at once that shall be
created therein. ⁴⁵ And I said,
As thou hast said unto thy
servant, that thou, which
givest life to all, hast given
life at once to the creature
that thou hast created, and
the creature bare it: even so
it might now also bear them
that now be present at once.

⁴⁶ And he said unto me,
Ask the womb of a
woman, and say unto her,
If thou bringest forth
children, why dost thou **it** not
together, but one after
another? pray her therefore
to bring forth ten children at
once. ⁴⁷ And I said, She
cannot: but must do **it by**
distance of time. ⁴⁸ Then
said he unto me, Even so
have I given the womb of
the earth to those that be
sown in it **in their times.**

While it may seem obvious that earth could not sustain everyone of the present and future at the same time, that was the request. Esdras was asking if time could be sped up so judgment could occur sooner. To support his premise, Esdras cited either one of two situations. One, which seems more likely, was the

initial creation as being “at once” (probably in reference to the 6 days of creation as we now have recorded in Genesis). The

second possibility is unclear. Esdras stated (in verse 45) that the Being had told him, It had given “life at once to the creature it had created.”

I’m not sure what this is

in reference to, but the angel neither confirmed nor denied having said it.

Instead, the angel responded that though a woman may give birth to many, her womb cannot produce all the children at the same time. He said, “the womb of the earth” is the same way. Creation does not happen all at once. The angel was

saying: You're a created being. No creature can go faster than the Creator.

Verse 44(a) uses,
“...may not haste above
the Maker”.

An important take-away from this passage is that creation could not have been and cannot be done all at once. Further, in anything, we, as God's creations, can't speed

judgment. Every thing
must be done within the
Maker's own timing.

Though we, as did Esdras,
may sometimes want to
move certain things on a
little faster, there are some
things in life which just
have to run their courses.

As with THE END,
whenever that may take
place, it cannot be rushed

and generations of
creations cannot
occur all at once.

May 6

Romans 7:23-25

“Serving Two Laws?”



²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

²⁴ O wretched man that I am! who shall deliver me from the body of this death? ²⁵ I thank God through Jesus Christ our

Lord. So then with the mind
I myself serve the law of God;
but with the flesh the law of sin.

*[Compare with Psalm
51:5: Behold, I was shapen
in iniquity; and in sin did
my mother conceive me.]*

Is “the law of sin” a
license to sin? Since sin
is built within humans,
should we just go ahead
and embrace it—just

yield to it and cater to it?
God forbid.

Paul did say that he serves,
“the law of sin” with his
flesh, didn’t he? So why
shouldn’t we serve the law
of sin with our flesh while
serving the law of God with
our minds just as Paul did?

There is a battle in one’s
flesh-like urges or carnal

desires which go against
the Holy God. Godly
persons may find
themselves in a struggle
but for them, it's just
that— a **struggle, but
not a yielding** to the
failures. The yielding is,
instead, to God so that
God might correct
such failures.

Had Paul been
suggesting to just give

up the fight against sin
and just accept sin while

happily thinking about
God, nothing else in
Scripture would have any
validity. Nothing either
Paul nor anyone else said
about holiness or
godliness would mean
anything at all.

Coming away with such
faulty conclusion as to

willfully sin *because it's already there anyway* is what happens when only

a small part of Scripture is read and that part seems to say what a person wants to hear.

So they take that part only, and run with it.

They ignore anything that may contradict that error-laden and dangerous interpretation.

Some behave as if, in the same passage, the same man never exclaimed that the battle made him feel “wretched”. That’s miserable and shameful. He felt as if he was locked in a body of, “this death”.

So, no. Catering to the flesh is not what this verse (or any other) instructs. It says the complete opposite,

and a true seeker will dig
deeper to comprehend the
scriptural meaning of
serving two laws.

May 7

Ecclesiasticus 19:24

“Better Than”



He that hath small
understanding and
feareth God, is **better
than** one that hath
much wisdom, and
transgresseth the law
of the most High.

A great deal is said,
throughout Scripture,
regarding the significance of
understanding and wisdom,
but can less ever be best?

Can a person who has
just a little understanding
but fears the Lord (highly
reveres the Lord) really be
better than someone who

has a lot of wisdom but
breaks God's law?

The world promotes the
most attractive, the most
financially well-off, and those
having the highest levels of
whatever it wants to call
important for the particular
time or place in history.

That's the way of the world.
It is not, however, the way

of the most High.

Especially within the last few centuries or so, the world seldom, if ever, recognizes those who set obedience to God as priority over everything else. Such people are not considered “successful”, let alone “better than”, or better off than others.

One thing I noticed is that

the verse uses the word
“wisdom”. It seems to me,
that legitimate wisdom, by
it’s very nature, would dictate
not transgressing the law of
the most High. True wisdom,
that is, godly wisdom, would
lead one to revere Creator
over all this
world has to offer.

Perhaps in translation, a
more clarifying word choice

would have been
“knowledge”, learning”,
or something pertaining
to secular education.

Even so, because the passage
is part of a non-canonical
book, (though it is in the 1611
King James Version) some
may disregard the passage
altogether. Others may say,
“this is just one writers’
individual assertion”. But is

there any accuracy to the statement? Let's think.

If you were an employer, would you rather have an employee who was highly educated but refused to do what was good and right.

Or rather, would you prefer an employee with little education, but would willingly do the right things?

The passage is the
antithesis of
people-pleasing.

Contrairily, it is a
reminder concerning
godly values and
priorities, namely that
obedience to God is
better than what may
seem important by the
world's standards.

May 8

Malachi 3:8-12

**“What is THE
STOREHOUSE?”**



⁸ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In **tithes and offerings.** ⁹ Ye are cursed with a curse: for ye have robbed me, even this whole

nation. ¹⁰ Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

¹¹ And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

¹² And all nations shall call
you blessed: for ye shall be a
delightsome land, saith the
LORD of hosts.

WARNING:
*This is for Deep-level
Thinkers Only!*

If the tithing of money is
required for Believers, (as
some religious leaders
insist upon) what is “THE
storehouse”? Whose barn,
or bank account, is “*the*

storehouse? Who is this “man” who is spoken of in the part that says, “will a man rob God?” Are there not many people who have never paid tithes but who are quite wealthy?

If a man who consistently pays tithes to a church, suddenly finds he is in need of money due to some unforeseen life

challenge, does he have legitimate access to those “storehouse” funds (at least up to what he has put into it)?

What does this commonly misapplied passage really mean?

What are some reasons this passage is stressed so heavily in many religious organizations? Why do

many, if not most
churches, push paying
money?

Watch the following video:
Tithing: The Bible's Way
by Scriptural Exhortation, 2021

<https://archive.org/details/tithing-the-bibles-way-english>

May 9

Acts 8:9-24

“Receiving the Holy Ghost?”



⁹ But there was a certain man, called Simon, which beforetime in the same city used **sorcery**, and **bewitched** the people of Samaria, giving out that himself was some great one:

¹⁰ To whom they all gave heed, from the least to

the greatest, saying, This man is the great power of God. ¹¹ And to him they had regard, because that of long time he had **bewitched** them with **sorceries**.

¹² But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

¹³ Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. ¹⁴ Now when the apostles which were at Jerusalem heard

that Samaria had received **the word of God**, they sent unto them Peter and John: ¹⁵ Who, when they were come down, prayed for them, that they might receive the Holy Ghost: ¹⁶ (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) ¹⁷ Then laid they their hands on them, and they received the Holy Ghost. ¹⁸ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, ¹⁹ Saying, Give me also this power, that on whomsoever I

lay hands, he may receive the Holy Ghost. ²⁰ But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. ²¹ Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. ²² Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. ²³ For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. ²⁴ Then answered Simon, and said, Pray ye to the

Lord for me, that none of these
things which ye have spoken
come upon me.

Thoughts and **Considerations**

The word, “him” is
used in the Authorized
King James Version
(1666/1769) in reference
to the Holy Ghost. Some
more present-day
versions just say “the
Holy Spirit”. That is

possibly to avoid gender issues or just because we can't say for sure if the Holy Spirit is actually any gender. The pronoun "he" is commonly used and that may just be the choice of the translators.

Nonetheless, we would not want to get caught up in discussions about

gender while missing the most crucial points and concerns.

First, we learn of a man, Simon, who, practiced sorcery and bewitched people. Some may dismiss that as nonsense, superstition, or a mistranslation. They may say Simon just had charisma or was just

skilled in the art of
persuasion or even was
simply a great magician;
perhaps a predecessor of
the Great Houdini.

However one may wish
to understand the words,
it is plain that Simon did
have some measure of
favor and influence over
the group.

Scripture specifies that

the people there revered him so highly that they thought of him as actually being, God's power. They said, in verse 10, "this man IS the great power of God". Simon seemed to revel in the fame and was not interested in correcting their error.

Next, the word, "saw", in

verse 18, at least implies that Simon, with his own natural eyes, witnessed something which indicated the people had received the Holy Ghost by the laying on of the apostles' hands. What did he observe at that point in time?

Moving along in the passage, Simon believed

and was baptized (verse 13), but when he, “saw that the Holy Ghost was given to the new converts when the apostles placed their hands on them, Simon offered the apostles money for the ability to do the same thing (verse 18).

Now this is really interesting. This man

had “believed” and had actually been baptized. Yet, Simon still had the same lust for power and fame. And it was that control and reverence that brought him money—the same money he was willing to use to gain more power.

What does this tell us?
Scripture in no way

indicates that Simon pretended to believe. It says he did believe.

Apparently, he was baptized based on that belief. Still, he did not change right away. Seeing the impartation of the Holy Ghost on others did not prompt Simon to ask for the Holy Ghost. No.

Though newly baptized
and having believed, he
was still who he was—

Simon the Sorcerer.

Is that a horrible thing to
say? It may be, but it's
Scripture that provides
the story; and it does not
sugar-coat the account.

Some have said, "he went
down in the baptismal
waters a dry sinner and
came up out of them a

wet one.”

One important concern is that Simon, unlike the others, had NOT received the Holy Ghost. Could it be that without the Holy Ghost, he could not *hope* to be or be expected to be any more than he was—a baptized, believing bewitcher? Is it possible that, like

Simon, there are
some today who have
genuinely believed
that Jesus is the Messiah,
have been baptized in his
name, but still live
spiritually powerless,
unholy lives while
constantly pursuing
power in this world?

It seems that after
Simon was scolded

by the apostle Peter,
he repented by asking
for prayer, but did
he ever receive the
Holy Ghost?

Can remorse be a
substitute for receipt
of the Holy Ghost?

It has been debated
for many years, by both
theologians and

non-theologians alike,
whether or not the Holy
Ghost exists, but if the
receipt of the Holy Ghost
is available today, who is
qualified to pass the Holy
Ghost on to others? How
did they receive the Holy
Ghost and how
do they give the
Holy Ghost?
How is the Holy
Ghost recognized?

How does the Holy Ghost
operate in the lives of
True Believers?

Is it possible that,
even with the indwelling
of the Holy Ghost,
Believers can live,
shall we say, less than
wholly holy lives—
with imperfections?
Is it realistic to expect the
Holy Ghost to manifest

the same exact way in
every single Holy Ghost-
filled child of God?

If the Holy Ghost were
to suddenly change
every newly believing
and baptized person
into copies of one
another, wouldn't that
take away the freedom
of choice?

It makes sense that the gift of the Holy Ghost is tailored to the individual just as a parent might give one child, who has shown interest in music, a musical instrument, while giving another child who loves to read, a book. The point is that recipients of the Holy Ghost do not dictate

anything about the Holy Ghost's operation.

Finally, receiving the Holy Ghost is a good thing— a very good thing, and perhaps we should not set expectations and requirements regarding process, timing, proof or “evidence”, or anything else.

Maybe gratitude for

and submission to the
Holy Ghost is the best
way to benefit and grow.

May 10

John 3:3

**“SEE the Kingdom
of God?”**



Jesus answered and
said unto him, **Verily,**
verily, I say unto thee,
Except a man be
born again, he cannot
see the kingdom of God.

What is meant by “see”
the kingdom of God?

Is seeing the kingdom
of God viewing it with
natural eyesight while
on earth? Does it mean
experiencing it physically
or, rather is such vision,
only spiritual?

Might it mean to deeply

understand God's
kingdom?

Is the kingdom of God
something of one's present
existence or, rather, is it
known only after physical
life?

In what way is
one "born again"?

Is it reasonable to expect

a visible difference in one's
life after having been
reborn?

These are questions
anyone who believes they
have been born again,
should want to be able to
answer within their
own hearts.

May 11

Philippians 2:5-8

“God High - Self Low”



⁵ Let this mind be in you, which was also in Christ Jesus:

⁶ Who, being in the form of God, thought it not robbery to be **equal with God:**

⁷ But made himself **of no reputation**, and took upon him **the form of a servant**, and was made in the **likeness of men**:

⁸ And being found in **fashion as a man**, he **humiliated himself**, and became **obedient unto death**, even **the death of the cross**.

There is clear contrast.

Because Jesus was
“...in the form of God”,
he could have

legitimately
expressed himself
as being equal
to God.

Even so, he made
himself, as it says
in verse 7, “of no
reputation”.

He took on the “form
of a servant”. He
voluntarily showed
himself as lower,

just as humans are lower than God. Christ “humbled himself” and became “obedient unto death” which was the death of the cross.

This passage is calling for the reproduction of Christ’s attitude and action in our lives.

Despite SELF (that

which we may have been
told we are or who we
may believe ourselves to
be) we are called to
humble ourselves to the
extent of total
compliance
to God.

Where this verse says,
“Let this mind be in
you...,” it is instructing
to allow this mindset

(or way of thinking)
to be the way you
think. This is the
ideal thought
process.

Quite unlike the
“love yourself” and
“build your
self-esteem”
world-message
that’s strongly thrust
into every aspect of

modern Westernized
culture (especially
in media and
mainstream's so-called
“education”),
Scripture encourages
us to pattern ourselves
after Christ's humility
and obedience to God.

Though not at all a
popular, feel-good,
“positive” ideology,

Scripture directs true
Believers to understand
life within the
framework of God being
high and self being low.

May 12

2 Corinthians 5:21

**“Sinless To Sinful
— Sinfulness To
Righteousness”**



For he hath made him
to be sin for us,
who knew no sin;
that we might be made
the righteousness
of God in him.

God has caused the only one who was sinless—the only human who did not sin (Jesus), to become sin for all humans. **WHY?**

Jesus became sin so that all humans, who are sinful as a result of the curse of Adam—every soul, would have **opportunity** to become the very righteousness of God

through Jesus.

Question: Some may accusingly say, “okay, fine, so why do humans still sin and why must we continue to suffer for Adam and Eve’s sin”!

Short Answer: This spiritual truth can never be seen through non-spiritual, ungodly eyes.

Those who reject God,
as evidenced by willful
rebellion and ungodly,
anti-Christ personal
lifestyles, cannot “see”
and cannot comprehend
the most powerful, yet,
most fundamental work of
God through Christ
because of
“blinded **minds**”.

2 Corinthians 4:4(a)
states: In whom the god of

this world hath **blinded**
the minds of them which
believe not...

It's not a cop-out answer.

It's true. As much as

human's cannot

comprehend the ways of

God, the ungodly cannot

understand godliness.

1 Corinthians 1:18(a) says,

“For the preaching of the
cross is to them that perish

foolishness...”

And it’s really not an insult; it’s just a fact.

To those who do not believe, the concept of a human becoming sinless then, becoming sin itself, so everyone else may become sinless, seems totally irrational. But when non-believers have their blocked minds

unlocked, they
finally get it.

*Sinless to sinful and
sinfulness to
righteousness makes
perfect sense.*

May 13

Ezekiel 37:1-14

“Up, Out of Graves, & Into Your Own Land”



¹ The hand of the LORD was upon me, and carried me out **in the spirit** of the LORD, and set me down in the midst of the valley which was full of bones,
² And caused me to pass by them round about: and,

behold, there were very many in the open valley; and, lo, they were very dry. ³ And he said unto me, Son of man, can these bones live?

And I answered, O Lord GOD, thou knowest.

⁴ Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear **the word of the LORD.**

⁵ Thus **saith the Lord GOD** unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

⁶ And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. **⁷ So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.** **⁸ And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.**

⁹ Then said he unto me,
Prophecy unto the wind,
prophecy, son of man, and
say to the wind, Thus **saith**
the Lord GOD; Come from
the four winds, O breath,
and breathe upon these
slain, that they may live.

¹⁰ So I prophesied as he
commanded me, and the
breath came into them, and
they lived, and stood up
upon their feet, an exceeding
great army. ¹¹ Then **he said**
unto me, Son of man, **these**
bones are the whole house
of Israel: behold, they say,

**Our bones are dried, and
our hope is lost: we are
cut off for our parts.**

**¹² Therefore prophesy and
say unto them, Thus saith
the Lord GOD; Behold, O my
people, I will open your
graves, and cause you to
come up out of your graves,
and bring you into the land
of Israel. ¹³ And ye shall
know that I am the LORD,
when I have opened your
graves, O my people, and
brought you up out of your
graves, ¹⁴ And shall put my
spirit in you, and ye shall**

live, and I shall place you in
your own land: then shall ye
know that **I the LORD have**
spoken it, and performed it,
saith the LORD.

Some have interpreted
this to mean physically
dead people were or will
be massively revived by
God to physically live
again. However, “graves”
(verses 12 and 13) *may* be
seen as spiritual
deadness—a

psychological burial.

This may speak of mental
bondage or any deep
depression or an
emptiness of the soul.

Verse 9 says these people
had been “slain”. They had
been killed. As the Saints
of old felt *killed, [“...for thy
sake are*

*we killed all the day long...
counted as sheep for the*

slaughter.” (Psalm 44:22)], so
did the Faithful of
Ezekiel’s time. Likewise,
the Believer of this time
may have similar
situations and comparable
responses.

Though in reference to
a specific time, and even
IF this did or will one
day actually occur in the
physical realm, God

presently wants his people, “the whole house of Israel”, to know something important from this. God does not ask his people to deny their difficult conditions. Neither is God shaming his people for their feelings. This passage was also not a motivational speech about pulling yourselves up “by your

boot straps”, not allowing anyone to “keep you down”, or any brand of “name-and-claim”.

God acknowledged that a deadness of spirit existed.

He recognized that a hopelessness prevailed among his people. A spiritual stagnation and lifelessness was there.

God's message was that he was aware of the situation and that he was capable of causing a real come-up.

God wanted the people to know he could cause them to rise up and out of that dead place, the grave, and that he could give them the ability to live and to enter their "own land".

One understanding

modern-day Believers
may glean from this Old
Testament passage is that
we, too, may experience
those very down feelings.
God knows about it.

God is able to draw us up
and out of our emotional
“graves” and renew our
souls that we may divinely
live again. We don’t have
to feel dry—down to our

very bones. We don't have to exist as if all hope is lost. We don't have to feel cut off from what is rightfully due us (our part). Through God's **indwelling spirit**, we can be brought into our **own land**—the place we should be; where we belong.

That land may be in reference to NOW as well

as to LATER. Now, or while still on earth, our “own land” can be seen as peace of mind even as we may endure harsh or unpleasant circumstances. This would be the “land”, or cerebral state that brings about the *peace that passes all understanding* (Philippians 4:7)—the calm that only a

truly surrendered-to-God
and revived Believer
may experience.

As for later, the “land”
may be thought of as
heaven, paradise, eternity,
or whatever term we may
use to describe a pleasant
after-life. Either way,
we won’t always feel as
we’re buried. Those who
are true Believers are set

to be up and out of any
type of grave and into our
own rightful place.

May 14

Luke 11:13

**“The Good Gift of
the Good Spirit”**



If ye then, being evil, know
how to give good gifts unto
your children: how much
more shall your heavenly
Father give the Holy Spirit
to them that ask him?

From the plethora of error-laden teachings in churches and most elsewhere, one might take this passage to mean God promises to give only “good things”.

This, however, has nothing to do with general things or stuff, such as is mentioned in the first part of the

verse where parents give good gifts to their children. This verse tells us God gives something specific. God's gift is the good Spirit—the Holy Spirit. It is given to those who ask him for the Holy Spirit.

Further, there is no indication that God gives the Holy Spirit

to everyone. There is also
no reason to believe
God gives his Holy Spirit
to those who ask Buddha
or Mohammad, for
example. It is reserved
for those who “ASK HIM”
expressly for the
Holy Spirit.

Additionally, notice Jesus
calls people “evil”. That’s
just too “negative” for

today as it might injure
someone's so-called
“self-esteem”.

Jesus had no time for
such foolishness. He
wanted people, then and
now, to know that the
Good Gift of the Good
Spirit is available where
and when it is sought of
Him.

May 15

2 Peter 3:16, 17

**“But They are Wrong!
You Still Hold On.”**



¹⁶ As also in all his
epistles, speaking in
them of these things;
in which are **some things**
hard to be understood,
which they that are
unlearned and unstable

wrest, as they do **also the other scriptures**, unto their own destruction.

¹⁷ Ye therefore, beloved, seeing ye know **these things** before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

What are “these things” and “some things” in this passage? Reading prior to verse 16 tells how people were doubting that there

would ever be an end to human existence. They were saying: Where is the promise of the Messiah's coming? We've heard this from the beginning of creation.

Peter was explaining the end times. He was saying God wasn't "slack" but was actually very patient because He did

not want anyone to be eternally lost. In verse 10, Peter went on to say, “the day of the Lord” will come “as a thief in the night”, assuring 1) that set day will surely come, and 2) it will come when it is not expected to come, such as when people are spiritually asleep—too comfortable in life to be waiting for Messiah or

watching for signs of
any end-times prophecy.

Other characteristics of
this “day of the Lord” /
“the day of God” are as
follows:

- ▶ the heavens will pass
away accompanied by a
seriously loud noise,
- ▶ elements will melt from

severe heat,

► the earth itself and everything in it will be completely burned.

Those are the, “these things” to which Peter refers when he says, the “unlearned and unstable **wrest**”, meaning to *extract, wring, or squeeze out*.

In other words, these people, or personality types, try to extract bits and pieces of these end-times prophecies to form beliefs (or even to discount them altogether). They try to, as with a wet cloth, wring or squeeze out, information. But because some of *these things* are “hard to be understood”, they come

to wrong conclusions—
wrong conclusions which
lead “to their own
destruction”.

Also, “these things”, in
verses 12-15, refer to
“new heavens and new
earth” and to the fact that
God’s longsuffering is for
the purpose of salvation.
It is so people have ample
opportunity to be saved.

It's not that God is WEAK;
it's that He is WAITING.

He's not PLAYING
around. On the contrary
God is actually being
extremely PATIENT. God
is not MISSING what's
occurring. He is not
ignoring what is taking
place. God is just so
MERCIFUL.

Some people back then,

and even now, just did or do not understand that. Many do not even today.

Any one of us can sometimes feel that since God is not always fixing bad situations for the good and wiping out evil immediately, He won't ever do it. We may feel justice is never coming. We may at times think the world's end and all the

prophesied promises will never occur. At times, some may feel as if God's "longsuffering" is His absence, lack of concern, inability to make things right or even is proof of his non-existence. These are some of the wrong conclusions that people reach when they try to squeeze out their own explanations, which

ultimately lead to their,
“own destruction”.

However, true Believers
are to fully understand
that we do not know God’s
timing since “...one day is
with the Lord as a
thousand years, and a
thousand years as one
day” (verse 8). We are
urged to hold on to the
faith that the promises of
God will be fulfilled.

Scripture warns us to be careful, to “beware”, because we could become so deeply engrossed in the doubts and deceptions of others, and end up being, “led away in the error of the wicked,” according to verse 17.

If we do allow ourselves to become enmeshed in other people’s doubts and

deceptions, or the error of the wicked”, we too, could “fall” from our “own steadfastness”.

So, fellow Believer, even when your insides are screaming, “But they are wrong!” You still hold on!

May 16

Galatians 3:1-3

“Who Has Bewitched You?”



¹ O foolish Galatians,
who hath bewitched you,
that ye should not obey
the truth, before whose
eyes Jesus Christ hath
been evidently set forth,
crucified among you?

² This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? ³ Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Some people, though they may *think* they are fully aware and have been awakened to truth, they have actually been bewitched. Crafty religious and secular

world-think leaders play upon painful pasts, present miseries, and emotional breakdowns and are the primary bewitchers. They use every cunning tool to draw freed souls back into thinking they must earn their salvation by doing “works”. They resist the biblical teaching of receiving salvation by

faith, though it is that very
salvation by faith which
yields the natural
outpouring of good works.

The question was asked,
“who has bewitched you?”

Who has tricked and
deceived you into
disobeying the truth that
you once understood? It
may not have been so
much of “who” as WHAT

has caused you to go backward? WHY have you fallen from faith back to works?

The sentiment was as follows:

You used to get it. Did you receive the Spirit by the works of the law or, instead, by the hearing of faith? You KNOW better!

Are you so foolish to think
you can start out in one
way but then finish in the
opposite direction? What
happened!? What evil
spirit has messed your
mind up!? Whose
heretical teaching have
you started following?

Whatever the reason for
the regression, those who
do this are called “foolish”

because they started in the right direction, “in the Spirit” then stopped and went backward, deciding they would be made perfect “in the flesh”.

May 17

Luke 22:31,32

**“Sifted or
Converted”**



³¹ And the Lord said, **Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:**

³² **But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.**

FOR THOUGHT

These words were spoken by “the Lord” specifically to Simon Peter, but is it applicable to Believers today? If so, to whom would it apply and how would Satan’s desire to have a person be detected? How does Satan “have” a person?

Does this speak of
demonic possession?

Is this concept of *having*
a person, a sporadic
mental influence or is it
long-term, full-body
control?

The Lord said he
would pray that
Simon's **faith** would
not fail. Does that

indicate what it means to
be sifted as wheat by
Satan? Is the attack on
one's very faith itself?

What does Scripture
mean by “converted”?

Is genuine conversion
a one-time event, or
rather, is it a long-time,
or possibly life-time,
process?

Is it a reasonable
expectation that when
one has truly been
converted, that
Believer is then able
to strengthen others?

Is your faith failing or,
instead, is it flourishing
during difficult times
of life.

Have you been

satanically sifted?

Have you been
Christ-converted?

May 18

Tobit 1:3

“The Way of Truth”



I Tobit have walked
all the days of my life in
the ways of truth, and
justice, and I did many
almsdeeds to my
brethren, and my nation,
who came with me to
Nineve into the land of
the Assyrians.

While the 1611 uses the plural, “ways” of truth, the 1535 Coverdale version uses the singular form, “way”. The Point is that Tobit did not forsake godliness— “truth”. Both versions characterize Tobit as being one who continued to maintain **integrity** even during oppression and captivity.

The Old Testament book of Psalms (119:30) and the New Testament book of 2 Peter (2:2) also speak of “the way of truth”.

Tobit **chose** this way-of-truth as an unconditional lifestyle.

He could have been as the others who were thinking of themselves and living for their own

preservation, pleasure,
and comfort only. They
were those who, like many
today, “go along to get
along”.

As the psalmist said, “I
have **chosen the way of
truth...**” That is the way
Tobit lived. The way of
truth was understood,
accepted, embraced, and
practiced all day. Every

day. We read in this text that Tobit walked “ALL THE DAYS” of his life “in the ways of truth and justice”.

The way of truth is a choice as well as a commitment. This was the case with Tobit, Job, and many other persons of Scripture. That same way of truth, for modern-

day Believers, may also be
a solitary and uphill
endeavor having many
seeming losses but with
promised rewards
at the end.

May 20

Philippians 1:27

**“Striving
TOGETHER —
Not Strife”**



Only let your conversation
be **as it becometh** the
gospel of Christ: that
whether I come and see you,
or else be absent, I may
hear of your affairs,

that ye stand fast in one
spirit, with one mind striving
together for the faith of **the
gospel**;

The verse says,
“as it becometh”.

Other ways of saying
that is:

It is a good look and
benefits the goal of its
object. Becometh is
to be pleasingly
clothed in its object.

In context, Believers are urged to allow our conversation, that is, that our words, interests, actions, and behaviors are to be of benefit by being pleasingly clothed in the gospel of Christ.

In other words, we are to be so *INTO* the gospel that it's as if we

are wearing it.

What is “the gospel”
and “the gospel of
Christ”? It is the
message that God loved
the people of the world so
much that he gave his
only born Son so that
whoever believes
in him would not perish,
but instead, would have
everlasting life.

Ideally, there should
be no strife.

Instead, Believers are
to stand together
tightly. We are to have
a unity of spirit and
mind as we strive as
one to present and
represent this gospel.

May 21

1 Corinthians 14:2-5

“Unknown Tongues & Prophecies”



² For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him howbeit in the spirit he speaketh mysteries. ³ But he that prophesieth

speaketh unto men to
edification, and exhortation,
and comfort. ⁴ He that
speaketh in an unknown
tongue edifieth himself; but
he that prophesieth edifieth
the church. ⁵ I would that ye
all spake with tongues,
but rather that ye prophesied:
for greater is he that
prophesieth than he that
speaketh with tongues,
except he interpret, that the
church may receive edifying.

Contrary to what is

commonly taught in
many charismatic-styled
religious organizations,
speaking in tongues,
or unknown tongues,
should never be an
“evidence” of one’s
righteousness or proof
that one possesses the
Holy Spirit.

This passage
emphatically states that

unknown tongues are
“not unto men, but unto
God...” because no one
can understand what is
being said. It simply does
not benefit others so it’s
not for the benefit of
“men” (humans).
It’s as useless to other
people as a French
speaker attempting
to communicate to a
person who only knows

German. Unknown
tongues are spoken
mysteries TO GOD,
again, not to humans
and it serves to
strengthen and
encourage only the
speaker.

Prophecies, on the
other hand, are to be
understandable words
spoken by humans to

other humans with very
distinctive purposes.
Verse 3 says prophecies
are for the purpose of
exhortation, edification,
and comfort.

There is no legitimate
denial of the existence
of tongues or prophecies
for the church nor is
there any requirement
for either.

Understanding the
purposes for and
differences between
unknown tongues
and prophecies,
according to Scripture,
will help us avoid
various false teachings
concerning both.

May 22

Psalm 31:18

“An Ongoing Prayer”



Let the lying lips
be put to silence;
which speak grievous
things proudly and
contemptuously
against the righteous.

Silenced LIES!

If this verse, which was part of a prayer, were fulfilled every time, this whole world would be an entirely different and better place.

However, lying lips continue to speak grievous things proudly

and contemptuously
against those who
pursue righteous living.
Liars do what? They lie.
And they seem to have
an affinity to do so
against those who have
sincere hearts toward
God.

Lying. And especially
against the righteous. It
must really, really be a

spiritual issue—a real
spiritual thing! Even so,
for lying lips to be
stopped is a worthy
desire. It surely is a
prayer worth praying...
over and over and over...
again and again.

That lying lips be
silenced is definitely
an ongoing prayer—
a much needed godly,

frequent, fervent
prayer of the
righteous.

May 23

Matthew 14:13-21

“Leaven, Loaves, & Leftovers”



¹³ When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

¹⁴ And Jesus went forth, and

**saw a great multitude, and was
moved with compassion
toward them, and he healed
their sick. ¹⁵ And when it was
evening, his disciples came to
him, saying, This is a desert
place, and the time is now
past; send the multitude away,
that they may go into the
villages, and buy themselves
victuals. ¹⁶ But Jesus said
unto them, They need not
depart; give ye them to eat. ¹⁷
And they say unto him, We
have here but
five loaves, and two fishes.**

¹⁸ He said, Bring them hither to me. ¹⁹ And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. ²⁰ And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. ²¹ And they that had eaten were about five thousand men, beside women and children.

Is there significance in the five thousand plus, and, four thousand plus, who were fed by Jesus from a tiny fraction of food? Does the number of leftovers mean something special?

What did Jesus want all who followed him to

understand about the loaves and fish miracles and the leaven?

There were 5,000 fed,
according to all four gospels.

5000 Five Thousand are Fed	Matthew	Mark	Luke	John
	14: 13-21	6: 34-44	9: 10-17	6: 1-15

There were 4,000 fed, as in
Matthew and Mark.

4000	Matthew	Mark
Four Thousand are Fed	15:32-39	8:1-9

The connection to leaven is in
Matthew, Mark, and Luke.

Leaven of: Pharisees, Sadducees, & Herod	Matthew	Mark	Luke
	16:5-12	8:14-21	12:1, 2

Matthew 14:13-21

5000

^{14:13} When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. ^{14:14} And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. ^{14:15} And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. ^{14:16} But Jesus said unto them, **They need not depart; give ye them to eat.**

Matthew 14:17 And they say unto him, We have here but **five loaves**, and **two fishes**. ^{14:18} He said, **Bring them hither to me.** ^{14:19} And he commanded the multitude to sit down on the grass, and took the **five loaves**, and the **two fishes**, and looking up to heaven, he blessed, and **brake**, and gave the loaves to his disciples, and the disciples to the multitude. ^{14:20} And they did all eat, and were filled: and they took up of the **fragments** that **remained** **twelve baskets** full. ^{14:21} And they that had eaten were about **five thousand** men, beside women and children.

Mark 6

^{6:34} And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

^{6:35} And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: ^{6:36} Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

Mark ^{6:37} He answered And said unto them, **Give ye them to eat.** And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? ^{6:38} He saith unto them, **How many loaves have ye? go and see.** And when they knew, they say, **Five, and two fishes.** ^{6:39} And he commanded them to make all sit down by companies upon the green grass. ^{6:40} And they sat down in ranks, by hundreds, and by fifties.

Mark 6:41 And when he had taken the **five loaves** and the **two fishes**, he looked up to heaven, and blessed, and **brake** the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

6:42 And they did all eat, and were filled.

6:43 And they took up **twelve baskets full** of the **fragments**, and of the fishes.

6:44 And they that did eat of the loaves were about **five thousand** men.

Luke 9

9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

9:11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

9:12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

Luke 9:13 But he said unto them, **Give ye them to eat.** And they said, We have no more but **five loaves and two fishes**; except we should go and buy meat for all this people.

9:14 For they were about **five thousand** men. And he said to his disciples, **Make them sit down by fifties in a company.** 9:15 And they did

so, and made them all sit down. 9:16 Then he took the **five loaves and the two fishes**, and looking up to heaven, he blessed them, and **brake**, and gave to the disciples to set before the multitude. 9:17 And they did eat, and were all filled: and there was taken up of **fragments that remained** to them **twelve baskets.**

John 6

^{6:1}After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

^{6:2}And a great multitude followed him, because they saw his miracles which he did on them that were diseased. ^{6:3}And Jesus went up into a mountain, and there he sat with his disciples.

^{6:4}And the passover, a feast of the Jews, was nigh. ^{6:5}When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, **Whence shall we buy bread, that these may eat?**

^{6:6}And this he said to prove him: for he himself knew what he would do.

John 6:⁷Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

^{6:8}One of his disciples, Andrew, Simon Peter's brother, saith unto him, ^{6:9}There is a lad here, which hath **five barley loaves**, and **two small fishes**: but what are they among so many? ^{6:10}And Jesus said,

Make the men sit down. Now there was much grass in the place. So the men sat down, in number about **five thousand**.

John 6:11 And Jesus took
the loaves; and when he
had given thanks, he
distributed to the disciples,
and the disciples to them
that were set down; and
likewise of the fishes as
much as they would.

6:12 When they were filled,
he said unto his disciples,

**Gather up the
fragments**

**that remain,
that nothing be lost.**

6:13 Therefore they gathered
them together, and filled
twelve baskets

with the
fragments
of the five barley
loaves, which remained
over and above unto
them that had eaten.

Matthew 15:32-38

4000

^{15:32} Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. ^{15:33} And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? ^{15:34} And Jesus saith unto them, **How many loaves have ye?** And they said, **seven, and a few little fishes.**

Matthew 15:35 And he commanded the multitude to sit down on the ground. ^{15:36} And he took the seven loaves and the fishes, and gave thanks, and **brake** them, and gave to his disciples, and the disciples to the multitude. ^{15:37} And they did all eat, and were filled: and they took up **of the broken meat that was left** **seven baskets** full. ^{15:38} And they that did eat were **four thousand** men, beside women and children.

Mark 8

8:1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

8:2 **I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:**

8:3 **And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.**

8:4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

8:5 And he asked them, **How many loaves have ye?** And they said, **Seven.**

Mark 8:6 And he commanded the people to sit down on the ground: and he took the **seven loaves**, and gave thanks, and **brake**, and gave to his disciples to set before them; and they did set them before the people.

8:7 And they had **a few small fishes**: and he blessed, and commanded to set them also before them. 8:8 So they did eat, and were filled: and they took up **of the broken meat that was left seven baskets.** 8:9 And they that had eaten were about four thousand: and he sent them away.

The Leaven Connection

Matthew 16

16:5 And when his disciples were come to the other side, they had forgotten to take bread. 16:6 Then Jesus said unto them, **Take heed and beware of the leaven of the Pharisees and of the Sadducees.** 16:7 And they reasoned among themselves, saying, It is because we have taken no bread. 16:8 Which when Jesus perceived, he Said unto them, **O ye of little faith, why reason ye among yourselves, because ye have brought no bread?**

Matthew 16:9 **Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?** 16:10 **Neither the seven loaves of the four thousand, and how many baskets ye took up?** 16:11 **How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?** 16:12 Then understood they how that he bade them not beware of the **leaven** of bread, but of the **doctrine** of the Pharisees and of the Sadducees.

Mark 8:18 **Having eyes,
see ye not?
and having ears,
hear ye not?
and do ye not
remember?**

8:19 **When I brake the five
loaves among five
thousand, how many
baskets full of
fragments took ye up?**

**They say unto him,
Twelve.** 8:20 **And when
the seven among four
thousand, how many
baskets full of
fragments took ye up?
And they said, Seven.**

8:21 **And he
said unto them,
How is it that ye do
not understand?**

Luke 12

12:1 **In the mean time,
when there were
gathered together
an innumerable
multitude of people,
insomuch that they
trode one upon
another, he began
to say unto his
disciples first of all,**

**Beware ye of the
leaven of the
Pharisees,
which is
hypocrisy.**

12:2 **For there is
nothing covered,
that shall
not be revealed;
neither hid, that
shall not be known.**

Some have deemed the feeding of the 5,000 and the 4,000 is important because of WHO was fed based on WHERE they were fed.

- 5 loaves, 2 fish > 5,000 fed > 12 containers remained.

- 7 loaves, a few fish > 4,000 fed > 7 containers remained.

The feeding of the **5,000** took place near Bethsaida,

close to the Sea of Galilee.
Hence, some believe that
only **Jews** were at that
location and, therefore, only
Jews were fed there. They
say that the 12 remaining
baskets represent the 12
Jewish disciples.

They proceed to connect the
feeding of the **4,000**, which
took place in the region of
the Gerasenes, near
Decapolis (where there

were **Gentiles**).

They take the 7 remaining loaves to represent the number 7, which to many has come to mean perfection or completeness. Those who teach this theory say the Jews' 12 and the Gentiles' 7 (remaining baskets) shows that the Gentiles combined with the Jews exemplifies the Jew-Gentile connection in complete oneness.

While a pleasant and interesting supposition, it is conjecture to surmise that *absolutely only* Jews were near Bethsaida and *absolutely only* Gentiles were near Decapolis.

Further, to jump from that assumption to matching human-defined number meanings, could be most problematic. The so-called meanings of numbers is entirely inconsistent and

depends solely on where you get the information. It changes and relies on who you ask or what book or website you view. It is not at all definitive and it certainly is not Scripture.

Jesus took 5 loaves, with which he fed 5 thousand. Some have decided that this *may* connect to the 5 books of the Pentateuch (Genesis – Deuteronomy) but it's a

loose fit—if one at all.

Also, some have said that since 12 baskets of food remained, this alludes to the 12 tribes of Israel, but again, where is the biblical proof of such connection?

Facts, mixed with speculation, could really throw people off track. It could be the very leaven of which Jesus was warning.

Many have determined that the number 7 absolutely and always means completeness.

Assigning numbers to ideologies, without express biblical instruction is extremely dangerous.

Frankly, it's could be a nasty numerology practice that could lead people far away from the message itself. To take guesswork and theory as fact is undoubtedly not the ideal way to

teach, learn, or study
Scripture.

So, is there something super
important concerning the
feeding of the 5K and 7K
with bread and fish? There
is no way to come close to
understanding without
reading all of the related
Bible verses.

The Jew-Gentile “oneness”
explanations are not the

point. At best, they are just guesses and stretches. They are in the danger zone of being a technique to pull sincere seekers away from the real and powerful warning by Jesus himself.

Within these very passages, we are warned to beware of leaven—the rising agent; the thing that starts off small or innocuous, then expands. Jesus was deeply concerned

about the sneaky, little ways
of thought, and the
seemingly harmless
behaviors, and the subtle
influences of ungodly
beliefs and practices
by tricksters.

In Matthew 16, verses 5-12,
Jesus told his disciples they
had “little faith”. He
expressed frustration that
his own disciples did not
understand the

connection between leaven
of bread and false doctrine—

“the **doctrine of the
Pharisees and of the
Sadducees**”. Mark 8:14-21
sends the same message but
this time the point is, “**the
leaven of the Pharisees,
and the leaven of
Herod**”. Jesus stressed
that his disciples did not
seem to “perceive” or
“**understand**” and
questioned the condition of

their spiritual hearts in saying, “have ye your heart yet hardened”? He was saying of his disciples, who had physical eyes and ears, that they could not see, hear, or remember spiritually. He reminded them of the 12 leftovers and 7 leftovers then asked again how it was that they did not understand.

Luke 12 clarifies the

imperative matter where Jesus tells his disciples to, “Beware ye of the leaven of the **Pharisees**, which is **hypocrisy**”.

Any emphasis on Jews and Gentiles concerning this topic takes the focus away from Jesus’ plainly expressed message.

Jesus crucially wanted his followers, then and now, to

understand and remember something. He showed he could provide, but also stressed that there is something far more

important than our physical and immediate need of food.

The disciples were sternly warned several times. Jesus nearly scolded them about their lack of faith and

understanding.
He plainly told the disciples
that he was not
talking about physical,
or edible, bread.
Rather, he was trying to
get them to understand
the serious dangers of
SPIRITUAL leaven.

The disciples were told to
beware of the
“bread”, the “leaven” or the

doctrine of:

▶ **The Pharisees**

(being hypocrites – Luke
12:1)

▶ **The Sadducees**

(being unbelieving – Luke
20:27)

▶ **Herod**

(being deceived or
practicing deceit – Mark
8:15)

The greater urgency, with

regard to the loaves and fish, is in the warning about false doctrine, rather than the miracle of food, or who was fed where, or even attempts at making numbers match various ideologies.

Jesus used the feeding of multitudes to segue to a much deeper revelation and pressed his disciples to understand.

He urged: Sure, I can feed people. I can provide so much food that there will be leftovers. However, there is also an over abundance of another kind of “food”.

Unlike MY sustenance, the other kind of “bread” is very dangerous. It’s leaven.

Rather than strengthen you, it will weaken you. Seriously be aware of and be cautious of that kind of “bread”. I’m trying to warn you.

You really need to get this.
Beware!”

Words including,
“fragments”, “brake”, and
gathered” in connection to
“leaven” may give insight
into the meaning behind
Jesus’ actions, words,
emotions, and expectations.

Those words are used over
and over in relation to the
food miracles and the

warnings to beware of the
leaven of the Pharisees and
Sadducees.

It's not that numbers do not
have value. They often do,
but to focus on them
without clear biblical
direction does not lend itself
to the best interpretation of
Scripture. To try to connect
the dots (so to speak) can be
rather haphazard, because
some dots are missing. Not

everything is in print. We do not have every single thing that happened.

We are not told what significance there may be in the previously mentioned numbers or in other numbers in the passages.

We are not told, biblically, what connection there may be for the lack of specific numbers either. What of

5000, 4000, 1, 2, unnumbered fish,

unnumbered women,
unnumbered children,
50s, 100s, innumerable,
multitude? How do those
numbers or the generalized
count connect the Jews to
the Gentiles to make a
completeness? We don't
need to know that because
that's not what's important.

Following the miraculous
feedings of the multitudes,
Jesus told his disciples (and

he tells us now through
Scripture) what is
important. He urged to
BEWARE of the leaven, the
doctrine, of the Pharisees,
Sadducees, and of Herod.

That's what we are to
understand. That's where
we should study and go
deeper to fully comprehend
what Jesus meant
concerning
the Leaven, Loaves, &
Leftovers.

May 24

Galatians 2:16-21

“By the Faith of Jesus Christ”



¹⁶ Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the

works of the law: for by the works of the law shall no flesh be justified. ¹⁷ But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. ¹⁸ For if I build again the things which I destroyed, I make myself a transgressor. ¹⁹ For I through the law am dead to the law, that I might live unto God. ²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in

the flesh I live by the faith of
the Son of God, who loved
me, and gave himself for me.
²¹ I do not frustrate the grace
of God: for
if righteousness come
by the law,
then Christ is dead in vain.

No one is validated by
doing works of the law.
Justification is only by
faith in Jesus, the
Messiah. We have
believed in Jesus, the

Christ, to be justified by faith in His work rather than any of our own attempts to follow every law. We understand that the law itself cannot be completely kept. Not every single law can be kept every single day. Therefore, it's humanly impossible to keep every part of every law—every moment. That's why

we need Jesus.

So, does that mean
because we DO sin,
despite our best efforts,
Christ is pro-sin. No
Way! It makes no sense
re-build evil that has
been destroyed. My sin is
destroyed through
Christ—as he lives within
me. I live by the faith of
the Son of God. Since

Christ has made the ultimate sacrifice, it would be totally absurd to say righteousness comes from obeying every single law. That would mean Christ's death and suffering was pointless. That way of thinking—righteousness from law-keeping, is a frustration of the precious grace of God.

Actually, according to earlier versions, it is anti-grace. That mentality, or practice, is at war against the grace of God. That mindset hates the grace of God.

1526 Tyndale

gentyls / knowe thatt a man is nott iustified by the dedes off the lawe: but by the fayth of Iesus Christ: and we have beleved on Iesus Christ / that we myght be iustified by the fayth of Christ / and not by the dedes of the lawe: be cause that noo fleshe shalbe iustified by the dedes of the lawe.
¶ If the whill we seke to be made rightewes by Christ / we oure selves are foude synners / is not the Christ the minister of sinne: god forbid. For

¶ If I builde againe that which I destroyed / then
make I my selfe a trespasser. But I thoro we the
lawe am deede to the lawe / that I myght live vns
to God. I am crucified with Christ. I live veres
ly / yet nowe not I / but Christ liveth in me. The
lyfe which I nowe live i the flesshe / I live by the
fayth of the sonne off god / which loved me / and
gave hym selfe for me. I despyse not the grace of
god: For if rightewesnes come of the lawe / then
is Crist deede in vayne.

**Know that a man is not justified by
the deeds of the law: but by the faith
of Jesus Christ: and we have
believed on Jesus Christ / that we
might be justified by the faith of
Jesus Christ and not by the deeds of
the law: because that no flesh shall
be justified by the deeds of the law.**

**If then while we seek to be made
righteous by Christ / we ourselves
are found sinners / is not the Christ
the minister of sin: God forbid. For if**

I build again that which I destroyed /
then make I myself a tresspassor.
But I through the law am dead to the
law / that I might live unto God. I am
crucified with Christ. I live verily / yet
now not I / but Christ liveth in me.
The life which I now live in the flesh /
I live by the faith of the Son of God /
which loved me / and gave himself
for me. **I despise not the grace of
God:** for

if righteousness come of the law /
then is Christ dead in vain.

AKJV's "Transgress" vs. 1526 Tyndale's "Tresspass"
(verse 18)

Transgress – disobey, go astray, break the
rules, do wrong.

Tresspass – intrude, impose, interfere.

AKJV's "Frustrate" vs. 1526 Tyndale's "Despise" (verse 21)

Frustrate – aggravate, irritate, upset, disturb, annoy, bother, discourage.

Despise – loathe; scorn, look down on, hate.

To Gain a Better Understanding of Verse 18 and 21, Try Using an Earlier Version. Tyndale's 1526 is saying:

If I rebuild what has been torn down, then I am super **imposing** my own doctrine over the doctrine of Christ. In other words, if I do not accept

the atonement of Christ as full payment for my sins, then I'm deciding I know what's best and God does not.

That would mean I would be intruding over into God's authority by saying Christ's work is insufficient and that I must continue to keep the law in order to be justified. To do that would mean, I'm **interfering** with what

Scripture says about Christ's work. It would mean I actually **hate** the grace of God and am not living by the faith of Jesus Christ—by the faith of Yeshua Hamashiach.

May 25

Isaiah 9:6

**“What is Meant By
The Government
Will Be On His
Shoulder?”**



For unto us a child is born,
unto us a son is given: and
the government shall be upon
his shoulder: and his name
shall be called Wonderful,

**Counsellor, The mighty God,
The everlasting Father,
The Prince of Peace.**

In considering what it may mean for “the government to be on his shoulder”, I decided to pursue a brief online search.

There were various explanations but 3 things stood out:

1) Christ did not teach or

practice any particular political “party” or nationalistic lifestyle. Therefore, this biblical passage has nothing to do with left or right wing or any political ideology.

2) The government, as in responsibility of governing, will be on HIS shoulder, as opposed to being on our shoulders.

3) As with much of Scripture,

it's spiritual more than physical. Christ has a spiritual government whereby he is in power.

First, nowhere in Scripture do we read that Jesus was involved in earthly governmental issues.

In fact, when he was tested by hypocrites to get involved and to say something offensive about the government officials

of the time, Jesus said:
Give to Caesar what belongs to
Caesar and give to God what
belongs to God (Matthew
22:21). Jesus simply was not
playing the political game. He
knew there was something
much more important
happening—and about to
happen. MESSAGE!

The next point concerning the
responsibility of governing

being on Christ's shoulder, as opposed to being on our shoulders is somewhat helpful. Though affected by whatever decisions the powers that be have on Believers, we need not be depressed or burdened by local, national, or even international events. If we understand that whatever is happening is on Christ's shoulders, we will be less stressed, and ideally,

completely unstressed.

Finally, the point about Christ governing spiritually versus physically (within the earthly realm) is, of itself, a spiritual concept and is, therefore, less easily proven. However, throughout Scripture, it is explained that God is ultimately in control and that God's ways and thoughts are not within the confines of

human thinking. With that as a premise, it is reasonable to conclude that Christ's "spiritual government" will not *look* the way we may want to *see* it exemplified on earth. The disciples had concerns about the same things as they sometimes vied for higher positions within their group or were willing to physically fight soldiers in efforts to take over governmental rulership.

The bottom line on the matter
is that there may be several
layers and levels of meaning
and it is worth deeper study
and prayer to know what God
personally wants each of us to
know concerning,
“The Government Will
Be On His Shoulder”.

May 26

Matthew 6:9

“Prayer—Focus On”



After this manner
therefore pray ye: Our
Father which art in
heaven, Hallowed be thy
name.

1

“After This Manner”

“This manner” is a general
guideline, method, or
template.

Prayers should include certain parts or criteria.
“After this manner means,
“Do it like this”.

2

“Pray Ye”

Biblical prayer is communicating with God. Prayer includes speaking to God in sincerity. Also, a part of communicating with God through prayer is being spiritually in sync enough to listen—to really hear what God is revealing. God-honoring prayer requires

personal discipline and
submission to the Holy
Ghost.

You pray. “Pray Ye.” You do
it. Don’t wait for deacon,
elder, bishop, or prophet, etc.
to do it. Prayer is not only
your right, it’s also your
responsibility.

3

“Our”

“Our” includes True
Believers; those who seek
God’s will more than their
own desires.

“Our” refers to those who pursue Holy God—His person, purpose, and will. “Our” is a collection of godly souls—many of whom may not know one another, do not look alike, and may not speak the same language, but are joined by the same blood. That is, the blood of Jesus.

4

“Father”

The caring hearer who is able and willing to guide. Similar to a *GOOD* earthly parent,

this Father loves and cares
for all of His children.

He disciplines and corrects,
though it may appear to hurt
the children. He knows more
about the future than the
children know and warns
them for the purpose of
protecting them.

Questions:

*What of those who have
never known an earthly
father or who, through
death, have lost theirs?*

What about those who have been abandoned or abused by a biological father or a step-father?

How should anyone in those situations view this? How can a victim of a poor or absent male role model, particularly an earthy “father” relate to the idea of a heavenly “Father”?

The title, “Father” needs to be viewed in light of Creator’s CHARACTER. It’s

not about the word “father”
itself. It is also not about
gender. No. Not at all.
Instead, we must understand
that it is God’s nature. That
is what is significant in
connection to “Father” as in
this instruction from Jesus
about prayer.

We should understand and
focus on the qualities of God
as one who feels our pains,
losses, and disappointments;
as provider, comforter,

loving disciplinarian, one who has wisdom and foresight, a kind and deep listener.

The Lord's prayer is a template; it's a model—not a prayer to be repeated in place of or in lieu of sincere personal prayer.

5

“Art In”

The words, “art in” not only signify the location or where the Father is located.

But, on a deeper level, it means, “currently present or open for the business of communication. “Art in” means, available to you. It says: the Father is there—right now and any time. As with the secular phrase, “the doctor is in”, in this passage, the Father is “IN”. No Waiting. He is ready to talk and to listen.

6

“Heaven”

It denotes, not only a physical or spiritual place,

but also means the Father is in a place and position of authority and power.

7

“Hallowed”

The word is defined as holy, revered, anointed, blessed, consecrated, dedicated, divine, honored, sacred, sanctified, and unprofaned.

This Father, not an earthly one, is holy. That means, again, not like any physical father on earth. Father is

altogether right and true.
Anything he speaks is good
for you. He has no interest in
being “positive” or in
boosting your
“self-esteem”. He is
completely real and
righteous.
That’s holiness. Heavenly
Father is holy.

8

“thy Name”

Heavenly Father’s name is not
so much about a proper name
as the fact that speaks of
God’s character, attributes,

spirit, essence, and nature.

*Do we know God's
proper name?*

*Knowing that some humans
already use the word "GOD"
in vain—in irreverence,
disrespect, and in
intentional blasphemy, what
might happen if God's most
sacred name or names were
readily known?*

What we do know is that
what is called *The Lord's
Prayer* or sometimes called

The Model Prayer, is a useful guide for praying in a way that honors God. This is just a small portion of the prayer, but, it alone, gives us a lot to pray about—
a lot to focus on.

May 27

Colossians 3:17

“Daily Whatsoever”



And whatsoever ye
do in word or
deed, do all in the
name of the Lord
Jesus, giving thanks
to God and the
Father by him.

Oh, how lives would be
made so much better
were Believers to interact
daily as Colossians 3:17
Saints.

In disagreements, our
words would be more
kind. Our responses to
hurt, accusations, and
insults would be more
understanding and

forgiving. Our
entertainment would be
much more selective and
so would our associations
with individuals and
groups. How we viewed
and handled money
would be more
compassionate and
eternity-focused. Our
diets and daily practices
would be

more God-honoring.
Whatever we did, would
be entirely improved (by
biblical standards), from
the way many, who
profess to love God, live
every day. Our daily
whatsoevers would be
more heaven-like.

Can a true Believer
continuously watch
movies or TV series'

which are filled with
filthy language and even
filthier practices and
honestly say, I'm
doing this "in the
name of Jesus"?

Not long ago, I was
thinking about media
and why I was just so
bored and annoyed with
most of it (including
streaming TV shows,

movies, online games, music, books, and even audio books). Here's what came to mind:

Examining Top Westernized MEDIA:

- **Pornography,
Particular Sexual
“Lifestyles” &
Addictions**

Specific agendas are pushed and forced as acceptable, normal, and even preferred. Anyone who disagrees with whatever is presented, is made to look as if they are being hateful, ignorant, intolerant, and bigoted.

Alcohol, for example, is strongly promoted as the

most common way
of addressing fatigue,
anxiety, stress,
depression, and
loneliness.

The introduction and
encouragement of
drinking alcoholic
beverages is even in
children's shows.

Anyone who speaks
against it is frowned

upon in media and,
therefore, in daily life.

- **Weak Parental
Figures**

Parents are almost
always portrayed as
being uninformed
weaklings who rely on
the wisdom of their
children, whom they
often idolize. Fathers,
when present, are usually

completely selfish,
clueless, and uninvolved.

The media's message to
children is to distrust and
disrespect parents
(especially those who try
to instill biblical values).

The push is for children
to disregard any guidance
they give. The message to
adults is to love your
kids by letting them go
their own ways—

regardless to how
dangerous a choice may
be for their lives
physically, emotionally,
or spiritually.

- **Skin Colorism
and Sexism**

There are ongoing
stereotypical divisions
based on skin shades and
ethnicities as well as
gender. There is an

outright absence of
certain groups of people
or an ongoing disrespect
toward them, when they
are present at all. They,
more often than not,
have roles which
exemplify and promote
self-hatred
and disgust toward
others who look the
same. They are very, very
rarely presented as kind

or gentle or as loyal,
honest, wholesome,
respectable, respectful,
intelligent, godly human
beings. Many are almost
always shown to be foul-
mouthed, hypocritical
church-goers.

● Violence

Senseless, impossible,
and exaggerated fighting,
maiming, and killing

dominate books, games, and movies. Seldom are real-life consequences of rage and violence shown.

Revenge is the most common theme. This, by design, increases the appetite, in some viewers, for violence, horror, and mayhem.

- **Sacrilege**

All things are distinctly

anti-God or cleverly mixed messages are injected into scripts to promote distrust and mockery—primarily against Christianity.

Very rarely is this technique done against any other belief system. Media is very much pro-occultism and pro-satanism.

“New Age”.

Eastern philosophies are pushed vehemently in everything. Even children are not spared from the flood of all things associated with Universalism and other anti-Bible beliefs and lifestyles.

- **Overtly Crude Scenes.**
Compared to what was

shown just a few years ago, there is a greater frequency of vividly gory scenes and blatant disrespect (especially toward certain people). This is happening even in shows that start off as mild and family-friendly. Even in re-makes of classic G-rated movies and shows, there are now explicit bathroom scenes

which amplify sights and sounds of bodily fluids and bodily functions.

- **Poverty vs. Wealth.**

Scripts are set to entice poor people to pursue wealth, by any means.

Writers quite often employ the technique of comparing extreme poverty to extreme wealth. This motivates

some to crave money to
the point of envy,
depression, or pursuit of
illegal activities.

- **Repetition.**

Total Lack
of Originality.

Renaming repeats—
same script with a
different cast and always
more gory and
more profane.

● The Flip.

I don't know what the technical term for it may be, if there is one, but it's the method of evaluating/demonizing truth.

This is done in two ways. The first way is for a fact to be stated (as part of the script) by one character. Then,

though the statement is actually true, another actor will immediately counter it with an opposing, mocking opinion and leave the latter as fact. This is done because the writers actually disagree with the factual statement but present it for the sole purpose of refuting it in a crafty way.

The second way this technique is used is for an actor to state the fact, with which the writers really disagree, then use laugh tracks (group-think) and/or negative body language of the other characters to show group disapproval. This makes the truth seem to be a silly joke and something the viewer is to

be ashamed of feeling.

Writers deliberately negate the factual statement by use of mockery and peer pressure. This practice is so incredibly subtle and goes so deeply into the subconscious that most don't even recognize an insult to themselves or to their own beliefs has been made.

Can we continually watch
and/or practice these
types of media-*teachings*
which is the world's
doctrine and mind-
control *PROGRAMMING*
while proclaiming we are
living “in the name of
Jesus”?

Even if we may not
readily recognize these
techniques and common

media practices, can't we
be more aware of
whatsoever we do?

Can we do whatever we
do, in good conscience,
“in the name of the Lord
Jesus, giving thanks
to God”?

May 28

Acts 4:10-12

“None ther? No Other Name?”



¹⁰ Be it known unto you all,
and to all the people of
Israel, that
by the name of Jesus Christ
of Nazareth, whom **ye**
crucified,
whom **God raised**
from the dead,
even by him doth this man
stand here before you whole.
¹¹ This is the stone which

was set at nought of you
builders, which is become
the head of the corner.

¹² Neither is there salvation
in any other:
for there is none other name
under heaven given
among men, whereby we
must be saved.

What about people who
live in countries where
they do not hear the
name “**J-E-S-U-S**”?
When these words were

first said, there was no English language and “Jesus” was not pronounced as it is in English. So, how can Jesus be the correct name and the only name for salvation?

This is where so many miss the most important point. It’s not the word, as a proper name, that is

soul-saving; it is the spirit. If the specific name and pronunciation were key, Scripture would not have warned concerning

“**another Jesus**”.

It's the same word with the same name, but not the same spirit.

Look at the account of
“**The 7 sons of Sceva**”

to see how the name of
Jesus was used as
a magical incantation
and what happened.
It's not the "name", as in
one proper name, but
rather the PERSON of
Jesus and the POSITION
of authority of Jesus, the
Christ.

It is a matter of faith in
WHO he is and

WHAT he has done in
connection to
redemption and eternal
salvation.

Isaiah, chapter 9 says his
“name” shall be called
Wonderful, Counselor,
the Mighty God, the
everlasting Father and
the Prince of Peace. And,
wasn’t his “name”
Emmanuel according to

Matthew, chapter 1?

Messianic Jews, and
others, say Yeshua...
Some call him Yesu.

It's is not a
contradiction of
Scripture;
it's a confirmation that
the person of Yeshua
Hamashiach (Jesus the
Messiah) is wider and

deeper, yet
more specific and
unique than any other.

There is “none other”—
no one else, and “no
other name”—no other
being, who did what
the most High set
Jesus to do.

May 29

Jeremiah 17:5

**“Total Trust in
Another Human?”**



**Thus saith the LORD;
Cursed be the man
that trusteth in man,
and maketh flesh his
arm, and whose
heart departeth
from the LORD.**

This was not Paul speaking. It was also not any other speaker or writer. This was, and is, a message directly from the Creator. The whole message is that the person who trusts solely in another person is cursed. Any person who trusts completely in another person is cursed.

Biblically speaking, man,
usually means all
humans. The Lord said
that the man who trusts
in other humans and
who relies entirely on
other humans and those
who depart from the
Lord or leaves the Lord
are cursed.

Though spoken in a
specific time and to

specific people, the Scriptural application for today is that it is very damaging to trust too deeply in humans and to put anyone in the place of God.

We are not told how such “curse” would be seen. However, using logic, we can understand that putting all our trust in

one person, another
human, can be
problematic. People are
fallible. No one is
perfect. No human will
live forever. No human
can control everything.
To make humans our
“strength” is to be sorely
disappointed—
eventually.

Humans are capable

of leaving God and influencing others to do so. If you follow people or a person so closely that you do whatever they say—even when it is against God, you're putting total trust in another human. You're putting them in authority over God's authority. Scripture warns that

doing so is not a good thing; not good at all. In fact, it brings about a self-inflicted curse.

Today's passage advises to not do that. Do not put your total trust in another human.

May 30

Galatians 1:6-9

“Quick 2 Bail”



⁶ I marvel that ye are so soon removed from him that called you into the grace of Christ unto another **gospel**: ⁷ Which is not another; but there be some that trouble you, and would pervert the **gospel** of Christ.

⁸ But though we, or an angel from heaven, preach any other **gospel** unto you than that which we have preached unto you, let him be accursed. ⁹ As we said before, so say I now again, If any man preach any other **gospel** unto you than that ye have received, let him be accursed.

Why would the writer say “another” gospel, then immediately say, it’s “not another” gospel?

This may have been said because he is trying to express the fact that it is not altogether different.

It is not so extremely different that it would be quickly recognizable. Rather, it is similar to a counterfeit bill. Though it looks the same, it actually is another kind of currency—that of the fake kind. The real

gospel has been
“troubled” and
“perverted”. It has
been corrupted and
counterfeited.

The problem, then as
well as now, is that too
many people do not
know how to discern
spirits within people and
words. They hear
something that sounds

sweet, soothing,
uplifting, or prosperity-
making and, without a
second thought, they just
jump ship.

SPLASH! They are quick
to bail on truth. They
hurry to the good-
looking “prophet” who
knows how to turn a
phrase or to the
successful pastor who

lives out by the lake, for example, or in some affluent community.

They can't tolerate the "nobody" who does not have a big following. They ignore those who do not parrot popular church psychology.

Even where the presenter offers, and

actually pursues sound doctrine and biblical truth, if they do not have the numbers in subscribers, likes, and followers, they are often considered unworthy to be heard by the masses.

The valued criteria should be truth, holiness, and sound doctrine. However, for

many, it is appearance.
Nonetheless, Scripture
urges that even if “an
angel from heaven”
were to preach another
gospel, we are to reject
that gospel and
consider that
presenter “accursed”.

But how can one know
what “gospel” is the
right “gospel”?

You have to actually know what the GOSPEL is in the first place.

You cannot tell what is counterfeit unless you first know what is REAL.

And you cannot know what is real unless you stay wholly in, and with, Scripture and get away from the alluring, fake, anti-gospel doctrines,

which are so shiny and
so popular.

That's the “gospel” to
which one should be
quick to bail.

May 31

Proverbs 28:26

**“Follow
Your
Heart?!”**



**He that trusteth
in his own
heart is
a fool:
but whoso walketh
wisely, he shall be
delivered.**

It doesn't sound
“positive” so it won't be
accepted by most, but the
fact is the human heart is
deceptive and wicked.
Jeremiah 17 verse 9 says,
“The heart *is* deceitful
above all *things*, and
desperately wicked:
who can know it?”

The deepest desires
of human beings are

subject to corruption.

So, for one to trust in
their own **heart** is really
as foolish as Scripture
has said.

It simply is **foolish to
follow** anything that
is inherently
deceptive and wicked.

ONE *A* DAY

SCRIPTURE

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